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CHAPTER VI

THE MAN AND THE TRIBE

In which are set forth the basic ideas of Aztec education, government, law and social customs

642 618 THE SOCIAL ORGANIZATION of the Aztec tribes was in theory completely democratic. An individual was a member of a family which, in turn, belonged to a cluster of families or a clan.* Theoretically twenty of these clans made up a tribe, each of them regulating its own affairs but, in matters of tribal importance, joining with the others in a council composed of all the leaders. The council appointed one chief to control civil and religious affairs and usually a second for war. Originally designed for simple farming communities and presumably of an antiquity dating back to Middle Culture times, this organization later ramified into the governmental complexity of a populous and highly complicated city-state.[1]

844 The working of a community is best illustrated by the position of the individual in it, a process which is described in the third part of the Codex Mendoza. Immediately a child was born it was washed and swaddled by a midwife. Since 777 787 the gods governed the fate of man on earth, the parents consulted a priest who looked in the *tonalamatl*,† or book of

*The term clan is used to mean a tribal division without connotation of male or female descent.

†To'-na-la-matl.

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fate, to see if the day of birth was lucky or unlucky. Four days later the child's family held a feast both to celebrate the birth and to name the child. If the day of birth proved to be unlucky, custom sanctioned a religious fiction whereby the naming ceremony was postponed to a more favorable period. At the feast the guests sprinkled food and pulque over the sacred fire, which had been kindled at the accouchement as an offering to the Fire God, the Old God, whose cult originated in the time of the Middle Cultures. The child, if a boy, was shown toy weapons and tools which the parents placed in his hands, guiding them in the motions of use. If the child were a girl the parents made her pretend to weave and spin with toy instruments. A name, that badge of identity so important to man, was given to the child at this time. A boy was often named for the date of his birth, One Reed, Two Flower, Seven Deer, or for an animal, like "Nezahualcoyotl" (Hungry Coyote), or for an ancestor, like "Montezuma the Younger," or for some event at the time of birth. Often the day name was given with an alternative animal title. Girls' names frequently were compounded with the word for flower, *xochitl*.

Education began after weaning in the third year. Its purpose was to induct the child into the techniques and obligations of adult life as promptly as possible. A world in which handwork is universal offers a child a chance to participate in adult activities far earlier than in our heavily mechanized culture. Fathers supervised the training of sons, and mothers instructed their daughters. Up to six years of age the children listened to frequently repeated homilies and advice, learned the uses of the household implements and performed minor household chores.[2]

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tribe. They elaborated cult ritual and so instilled the realization of the power and proximity of the gods into the minds of the people that even their arts were dedicated chiefly to religious expression. The complicated astronomic and mathematical computations that kept the solar and religious calendars in harmony with the passage of the seasons were also the province of the priesthood. The priests arrayed the dancers, who, depicting mythological events, performed a type of mass drama. Aztec life under hierarchical direction became a pattern of rhythmic ritual, and this continued ceremony served the more firmly to establish the priests as interpreters of the divine order. One has the impression that the priests never overtly showed their temporal power. Situated as they were, with the instruments for interpreting the divine will in their own hands, they had to follow the exactions of ritual far more exigently than did the masses. Were one to choose a single word to describe Aztec government, it would be theocracy. The gods ruled; the priests interpreted and interposed, and the people obeyed, not the priests, but the rhythm of action whereby the gods lived. (See Plate 58, middle.)

At the core of the religion stood the calendar, which was arranged in two divisions: a ritualistic succession of days, the *tonalpohualli* (Table XIII–XVI), and a solar calendar (Table XVII), divided into eighteen twenty-day months and a five-day unlucky period, in which the months' names related to crops and indicated the agricultural origin of this time count. A combination of the two systems permitted the numbering of years, which were counted not on an infinite scale, as with us, but in terms of a fifty-two-year cycle.[a]

The *tonalpohualli*, sometimes erroneously referred to as

[text continues on p. 190. - Analyst]

The five remaining days of the year, which are the four last of January and the first of February, they named Nemontemi, which meaneth barren days. And they regarded them as unlucky and of evil fortune. There is conjecture that when they pierced the boys' and girls' ears, which was every four years, they set aside six days of Nemontemi, and it is the same as the bissextile which we observe every four years.

A los cinco dias restantes del año que son los quatro vltimos de Enero y el primero de hebrero llamauan Nemontemi; que quiere dezir dias valdios: y tenjanlos por aziagos y de mala fortuna: ay conjectura que quando agujerauan las orejas a los njños y njñas que era de quatro en quatro años, echauan seys dias de Nenontemj y es lo mjsmo del bisexto que nosotoros hazemos de quatro en quatro años.

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These five days they held as of evil fortune and unlucky. They said that those who were born in them had evil outcomes in all their affairs, and were poor and wretched. They named them Nemo. If they were men, they named them Nemoquich; if it was a woman, they named her Nenciuatl. They dared do nothing in these days, because they were unlucky. Especially did they abstain from quarreling, because they said that those who quarreled in these days always remained with that custom. They held as a bad omen stumbling in these days.

These aforementioned feasts were fixed, and were always observed within the month, or a day or two ahead. Other feasts they had [which were] movable, which were celebrated during the course of the twenty signs, which made a round in two hundred and sixty days. And hence these movable feasts, in a year, fell one in one month, and another in another, and always varied.

Capi. 19.

1 A Estos cinco dias tenjan por malafor- *A 28*
2 b tunados y aziagos: dezian que los que *b 29*
3 c en ellos nacian tenjan malos successos *c 30*
4 d en todas sus cosas, y eran pobres y mi- *d 31*
seros llamauanlos Nemo, si eran hombres llamauanlos Nenoquich, y si era muger llamauala Nencioatl, no osauan hazer nada en estos dias por ser malafortunados: especialmente se abstenjan de reñjr: porque dezian que los que reñjan en estos dias se quedauã siempre con aquella costumbre tenjan por mal aguero tropeçar en estos dias.

Estas fiestas dichas eran fixas que siempre se haziã dentro del mes o vn dia o dos adelante: Otras fiestas tenjan moujbles que se hazian por el curso de los veinte signos: los quales hazian vn circulo en dozientos y sesenta dias: y por tanto estas fiestas moujbles vn año cayan en vn mes y otro en otro y siempre variauan.

Of the Movable Feasts

The first movable feast was celebrated in honor of the sun, in the sign which is named ce ocelotl, in the fourth house, which is named naui ollin. On this feast they offered, to the image of the sun, quail, and they offered incense. And at noon they slew captives before it in honor of the sun. On this same day, all drew blood from their ears—children and those who were grown—in honor of the sun, and they offered it that blood.

De las fiestas moujbles.

La primera fiesta moujble se celebraua a honrra del sol en el signo que se llama ce ocelutl, en la quarta casa que se llama naolin: en esta fiesta ofrecian a la ymagen del sol codornjzes y incensauan: y en el medio matauã capituos delante della a honrra del sol. En este mesmo dia se sangrauan todos de las orejas chicos y grãdes a hõrra del sol y le ofrecian aquella sangre.

The Second Movable Feast

In this same sign, in the seventh house, all the painters and the seamstresses celebrated a feast. They

La segunda fiesta moujble.

En este mjsmo signo en la septima casa haziã fiesta todos los pintores, y las labrãderas ayunauã quarẽta

In this house[1A], which was like a monastery, was the image of Quetzalcoatl. On this day they adorned it with rich ornaments and placed before it offerings of perfumes and food. They said this was the sign of Quetzalcoatl.

terio, estaua la ymagen de quetzalcoatl: Este dia la adereçauan con ricos ornamentos, y ofrecian delante della perfumes, y comjda: dezian que este era el signo de quetzalcoatl. [796A] [778]

The Seventh Movable Feast

In the sign which was called ce miquiztli, in the first house, the lords and leading men celebrated a great feast to Tezcatlipoca, who was the great god. They said that this was his sign. Since all of them had their shrines in their houses, where they kept the images of this god and of many others, on this day they decorated this image and offered it perfumes, flowers, and food, and sacrificed quail before it, tearing off their heads. This not only the lords and leading men did, but all the people to whose attention this festival came; and the same was done in the tribal temples and on all the pyramids. All prayed, and besought of this god that he grant them favors, for [it was thought] that he was almighty.

La septima fiesta moujble.

En el signo que se llamaua ce mjquiztli: en la primera casa: hazian gran fiesta, los señores y principales a Tezcatlibuca, que era el gran dios, dezian que este era su sino, como todos ellos, tenjan sus oratorios en sus casas: donde tenjan las ymagines deste dios, y de muchoſ otros: en este dia, componjan esta ymagen, y ofrecianla perfumes, y flores y comjda: y sacrificauan codornizes delante della arrancandolas la cabeça. Esto no solamente lo hazian los señores, y principales: pero toda la gẽte, a cuya noticia venja esta fiesta, y lo mjsmo se hazia, en los calpules, y en todos los cues: todos orauan, y demandauan a este dios que les hiziesse mercedes: pues que el era todopoderoso. [778]

The Eighth Movable Feast

In the sign which was called ce quiauitl, in the first house, they celebrated a feast to the goddesses whom they named Ciuapipilti. These, they said, were the women who died in first childbed. They said that they became goddesses and that they dwelt in the house of the sun; and that when this sign reigned, they came down to the earth and afflicted with various sicknesses those whom they met outside of their houses. And hence, in these days, they dared not go out of their houses. They had shrines built in honor of these goddesses in all the suburbs where two streets [crossed], which they called *ciuateocalli*, or by another name, *ciuateopan*. In these shrines they had the images of the goddesses, and on these days they adorned them with papers which they called *amatetzaui*. On this feast of these goddesses they slew in their honor those condemned to death for some crime, who were in the jails.

La octaua fiesta moujble

En el signo, que se llamaua, ce qujaujtl: en la primera casa, hazian fiesta, a las diosas que llamauan Cioapipilti: estas dezian que eran las mugeres que murian del primero parto, dezian que se hazian diosas, y que morauan en la casa del sol, y que quãdo reynaua este sino, decendian a la tierra, y herian con diuersas emfermedades, a los que topauã fuera de sus casas. Y por esto en estos dias, no osauan salir de sus casas. Tenjan edificados oratorios, a honrra destas diosas: en todos los barrios donde auja dos calles: los quales llamauan cioateucalli, o por otro nombre cioateupan: en estos oratorios, tenjan las ymagines destas diosas: y en estos dias las adornauan con papeles, que llamauan amateeujtl. En esta fiesta, destas diosas matauan a su honrra los condenados a muerte por algun delicto, que estauan en las carceles. [776] [784] [778]

The Ninth Movable Feast

In the sign named ce quiauitl, in the fourth house (which was called naui ecatl), because this house was very unlucky they slew in it the malefactors who were imprisoned. And likewise the lord had a number of slaves slain as a superstition. And the merchants and traders made a show or demonstration of the jewels in which they dealt, bringing them forth so that all might see them. And afterwards, at night,

La nona fiesta moujble.

En el signo llamado ce qujaujtl: en la quarta casa que se llamaua nauhecatl, por ser esta casa muy malafortunado, mataua en ella los malhechores, que estauan presos. Y tambien el señor hazia matar algunos esclauos, por via de supersticion: y los mercaderes, y tratantes hazian alarde o demostracion de las joyas, en que trataua, sacandolas, para que las viesen todos: y despues a la noche, comjan, y beujan, to- [681] [777] [463]

[1A] [the calmecac. — Analyst]

The Thirteenth Movable Feast

In the sign which they called ce itzcuintli, [which] they said was the sign of fire, they held a great festival in honor of Xiuhtecutli, god of fire. In it they offered him much *copal* [incense] and many quail. They arrayed his image in many kinds of papers and with many rich adornments. Among the rich and powerful, they celebrated a great feast in honor of the fire, in their own houses; they held dinners and banquets in honor of the fire. In this same sign they held elections of lords and consuls, and in the fourth house of this sign they enacted the formalities of their elections, feasts, dances, and gift [giving]. After these feasts, they forthwith proclaimed war against their foes.

La trezena fiesta mouible.

En el signo que llamauan ce jtzcujntli: dezian que era el signo del fuego: hazian gran fiesta a honrra de xiuhtecutli, dios del fuego: en ella le ofrecian mucho copal, y muchas codornizes: componjan su ymagen, con muchas maneras de papeles, y con muchos ornamentos ricos: entre las personas ricas y poderosas, hazian gran fiesta, a honrra del fuego, en sus mjsmas casas, hazian combites, y vanquetes, a honrra del fuego. En este mjsmo signo: hazian la election de los señores y consules, y en la quarta casa deste sino: hazian la solẽnjdad, de sus elections, combites, y areytos, y dones. Despues destas fiestas apregonauan luego la guerra contra sus enemigos.

796x [314] [289] 778 [565] [666] [431] 721

The Fourteenth Movable Feast

In the sign named ce atl, in the first house of this sign, they celebrated a feast to the goddess of water, named Chalchiuhtli icue. All those who dealt in water celebrated the festival—those who sold water, as well as those who fished, and those who gained other livelihoods which there are in the water. These arrayed her image and laid offerings before her, and revered her in the house called *calpulli*.

La catorzena fiesta mouible

En el signo llamado ce atl: en la primera casa deste signo, hazian fiesta, a la diosa del agua llamada chalchiuhtli ycue: hazian la fiesta, todos los que tratauan en el agua: ansi vendiendo el agua, como pescando, como haziendo otras gragerias, que ay en el agua. Estos componjan su ymagen, y la ofrecian, y reuerenciauan, en la casa llamada Calpulli.

[776] [463]

The Fifteenth Common Movable Feast

The lords, leading men, nobles, and rich merchants, when a son or daughter was born to them, paid much heed to the sign, the day, and the hour in which he was born. And of this they forthwith set out to inform the judicial astrologers, and to ask as to the good fortune or ill of the child who was born. And if the sign in which he was born was propitious, they had him baptized at once; and if it was adverse they sought the most favorable house of that sign [in which] to baptize him. When they baptized him, they banqueted the kinsmen and friends, so that they would be present at the baptism, and then they gave food and drink to all the guests, and also to the children of the whole suburb. They baptized him at sunrise in the house of his father. The midwife baptized him, uttering many prayers and performing much ceremony over the child. This [same] feast they also observe today in the baptism of their children, as to feasting, eating, and drinking.

La quinta decima fiesta mouible comũ.

Los señores, y principales, nobles, y mercaderes, ricos quando les nacia algun hijo o hija; tenjan gran cuẽta con el signo en que nacia; y el dia, y la hora en que nacia: y desto yuan luego a ynformar a los astrologos, judiciarios: y a preguntar por la fortuna buena o mala de la criatura que nacia. Y si el signo, en que nacia era prospero, luego le hazian baptizar, y si era aduerso buscauan la mas prospera casa de aquel signo para le batizar. Quando le batizauan, combidauan a los parientes, y amigos: para que se hallassen presentes al batismo: y entonce dauan comjda, y beujda, a todos los presentes, y tambien a los njños, de todo el barrio: baptizauanle, a la salida del sol, en casa de su padre, baptizauale la partera, diziendo muchas oraciones: y haziendo mucha cerimonja sobre la criatura. Esta fiesta, tambien la vsan agora, en los baptismos de sus hijos, en quanto al combidar, y comer, y beuer.

777● 787 565 852 [759]

The Sixteenth Movable Feast

As soon as the parents saw that their son was of

La sexta decima fiesta mouible.

Despue los padres vian que su hijo era de edad para

584

584 age to marry, they spoke to him of their wish to seek a wife for him. And he replied, thanking them for this solicitude which they showed in marrying him. Then they addressed the leading man who had charge of all the young men, whom they called *telpochtlato*, and they told him that they wished their son to marry, since [the son] held doing so to be good. For this they held a great feast for him and for all the young men whom he had in his care; and for this they held conversation with him, after having given food and drink to him and to all those whom he had [412] in his charge. And at the beginning of the conversation they laid before him an axe for cutting lumber or firewood. This axe was a sign that that young man took his leave, now, of the company of the other young men; for they wished him to marry. And thus the *telpochtlato* departed content. After this the relatives decided, among themselves, upon the woman whom they were to give [to the son], and summoned the marriage-makers, who were some old, honored women, that they might go to speak with the parents of the young woman. [The marriage-makers] went two or three times, and spoke, and returned with the reply. During this time, the relatives of the young woman spoke among themselves, and, having decided to give her to him, they gave their consent to ● [777] the marriage-makers. After this they sought a day of good fortune, of a sign of good disposition [among] which were acatl, oçomatli, cipactli, quauhtli. Having chosen one of these signs, the parents of the young man made known to the parents of the young woman the day on which the marriage should be performed, and then began to prepare the necessary articles for [276] the wedding—[those] to eat and to drink, as well as such [things] as capes, smoke tubes, and flowers. 585 This done, they summoned the leading men and all the other people whom they wanted for the wedding. After the feast and [after] many speeches and ceremonies, those acting for the young man came at about nightfall to take the young woman. They carried her, with great solemnity, upon the back of a matron, and with many pine torches burning in two rows before her. Many people surrounded her, behind and ahead, until they brought her to the house of the parents of the young man. Having brought her [372] to the house of the young man, they set them both by the hearth, which they always had in the middle of a hall, full of fire. And the woman was at the left hand of the man. Then the mother of the young man

casarse, hablauanle en que le querian buscar su muger: y el respondia, haziendoles gracias, por aquel cuydado, que tomauan de casarle: luego hablauan al principal que tenja cargo de todos los mancebos, que ellos llamauan Telpuchtlato: y dezianle como querian casar su hijo, que lo tuujesse por bueno: y para esto hazianle vn combite a el, y a todos los mancebos, que tenja a su cargo, y para esto le hazian vna platica, despues de auerle dado de comer, y de beuer a el y a todos los que tenja a su cargo: y en principio de la platica, ponjanle delante vna hacha de cortar madera o leña. Esta hacha era señal que aquel mancebo se despedia ya de la companja de los otros mancebos: porque le querian casar, y\ ansi el telpuchtlato yua contento. Despues desto determjnauan entre si los parientes la muger, que le aujan de dar, y llamauan a las casamenteras, que eran vnas viejas honrradas, para que fuessen a hablar a los padres de la moça, yuan dos, o tres vezes, y hablauan, y bolujan con la respuesta. En este tiempo los parientes de la moça se hablauan, y concertandose de darsela, dauan el si, a las casamenteras. Despues desto buscauan vn dia bien afortunado, de algun signo, bien acondicionado, quales eran acatl, oçumatli, cipactli, quauhtli, aujendo escogido algunc destos signos: los padres del moço hazian saber a los padres de la moça el dia en que auja de hazerse el matrimonjo, y luego començauan a aperejar las cosas necessarias, para las bodas, assi de comer como de beuer, como de mantas, y cañas de humo, y flores. Esto hecho conbidauan a los principales, y toda la otra gente, que ellos querian para las bodas. Despues del combite, y de muchas platicas, y cerimonjas: venjan los de la parte del moço a lleuar a la moça de par de noche, lleuauanla con gran solennjdad, a cuestas de vna matrona, y con muchas hachas de teas encẽdidas, en dos rencles delante della, yua rodeada della mucha gente, detras y delante, hasta que la llegauan a la casa de los padres del moço: llegada a la casa del moço, ponjanlos ambos, junto al hogar, que siempre le tenjan, en medio de vna sala, lleno de fuego, y la muger estaua, a la mano izquierda del varon: luego la madre del mancebo, vestia vn vipil muy galano a su nuera, y ponjale junto a sus pies vnas naoas muy labradas: y la madre de la moça, cubria cõ vna manta, muy galana a su yerno, y atausela sobre el hombro, y ponjale vn maxtli, muy labrado, a los pies. Hecho esto, vnas viejas, que se llaman titici, atauan la esquina de la manta del moço con la falda del vipil de la moça. Assi se concluya el

X 796 [805] **Twentieth Chapter,** which telleth of the feast and blood sacrifices which they made on the first day [and] month, which was named, and which they called, Atl caualo or Quauitl eua.[1]

Jnic 20. capitulo, ytechpa tlatoa yn ilhuitl, yoan in nextlaoaliztli: in quichioaia, yn ipan vel ic cemilhuitl metztli; in quitocaiotiaia, in quitoaia atl caoalo anoço quauitl eoa.

Quauitl eua: This day came, and when it was this [month], a feast was then celebrated for the Tlalocs.

Quauitl eoa, ynin ilhuitl quiçaia: auh yn iquac y, vncan ilhuiquixtililoia in tlaloque:

[202] Everywhere on mountain tops, blood sacrifices[2] were made and sacrificial banners were hung. Blood sacrifices were made at Tepetzinco, or there in the very gulf of the lake at a place called Pantitlan.

nextlaoaloia, in noujan tepeticpac, yoã neteteuhtiloia, onnextlaoaloia, in tepetzinco, anoço vmpa in vel aytic, ytocaiocan pantitla:

[789] At this place they left consecrated papers[3] and set up long poles called *cuenmantli,* by means of which would come to pass greenness, sprouting, and growth.

vmpa concaoaia in teteujtl, yoan vmpa conquetzaia qũauitl, moteneoa cuenmantli, viujtlatztic, çan itech iectiuh yn icelica, yn itzmolinca, yzcallo.

[777 827] And there they took children, known as "human banners"[4]—those who had two cowlicks of hair and whose day signs were favorable. They were sought everywhere, and bought. It was said: "These are precious blood-offerings. [The rain gods] receive them with rejoicing; they wish for them; they are thus satisfied and given contentment." With them, the rains were sought; rain was asked.

Yoan vmpa quimõncaoaia pipiltzintzinti, in moteneoaia tlacateteuhti: ichoãtin in vntecuezcomeque, in qualli intonal: noujan temoloia, patiiotiloia: mitoaia, ca ichoantin vellaçonextlaoalti, vel quinpaccacelia quinnequj, ic vellamati, ic vellamachtilo, ynjc in ca qujiauhtlatlanjoa, quiiauhtlatlano.

And everywhere, in the houses, in each of the quarters where the young warriors were trained, and in each tribal temple, everywhere they erected the slender green poles; on them, they placed white paper flags dotted with large and small drops of liquid rubber.[5]

Auh yn novian calpan, in techachan: yoan in telpuchcalco, in cacalpulco, noujian quiquetzaia, matlaquauhpitzaoac, tzonjoquauitl, itech qujtlatlaliaia amateteujtl, vltica tlaulchipinilli, tlavlchachapatztli.

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1. Sahagún in the corresponding Spanish text, observes that Quauitleoa is the term used by the Mexicans. Cf. Manuel Orozco y Berra: *Historia antigua y de la conquista de México* (Mexico: Tipografia de Gonzalo A. Esteva, 1880), Vol. II, p. 36: "*Xilomanaliztli.*—*Atlacahualco.*—*Cuahuitlehua.*—*Cihuailhuiti. Xilomanaliztli, ofrenda de cinco ó pluses; nombre usado por los de Tlascala. Cuahuitlehua, querencia de los árboles; nombre perteneciente á lugares fuera de México. Atlcahualco ó Atlacahualco, nombre admirado por los mexicanos; segun el P. Leon, detencion de las aguas, y es la interpretación de todas que mas nos satisface. Cihuailhuitl, fiesta de la mujer. El simbolo religioso es la imágen de Tlaloc y un árbol reverdeciendo, con el agua entre las raices.*" Cf. also Francisco J. Clavijero: *Historia antigua de México* (México: Editorial Porrua, S. A., 1945), Vol. II, pp. 401-2: "*. . . el primer mes, cuyo nombre Atcahualco o Atlacahualco, significa la cesación del agua, pues en el mes de marzo cesan las lluvias del invierno en los paises septentrionales, en donde tuvo origen el calendario mexicano o tolteca. La llamaban tambien Quauhcalleua, lo que significa la regresion de los árboles, que se verifica en este tiempo en los paises frios. Las tlaxcaltecas llamaban a este mes Xilomanaliztli, esto es, oblacion de las mazorcas de maiz, porque en él ofrecian a sus dioses las del año corrido, para ayudar la siembra que por este tiempo comenzaban a hacer en los lugares abtos.*"

Angel María Garibay K. in "Relación breve de las fiestas de los dioses. Fray Bernardino de Sahagún" (*Tlalocan,* Vol. II), p. 291, translates *cuahuitl eleua in palo se alza.* Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun aus dem Azetekischen uebersetzt ubersetzt* (Caecilie Seler-Sachs, Walter Lehmann, Walter Krickeberg, eds.; Stuttgart: Stecker und Schroeder, 1927), Vol. I, p. 55, translates the name as *die Baume erhebten sich (machen sich auf dem Weg).*

2. *Nextlaoaloia.* Seler rather consistently renders forms of this word in terms of payment of a debt rather than of a sacrifice. Cf. *ixtlaoa* in Alonso de Molina: *Vocabulario de la lengua mexicana* (Julio Platzmann, ed.; Leipzig: B. G. Teubner, 1880), and in Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885). In *Collected Works* (Cambridge, Mass.: Carnegie Institution of Washington, 1939), Vol. II, Pt. 4, p. 13, Seler says: "The child sacrifices to the rain god were called *nextlaualli* 'the debt paid.'"

3. Garibay (*op. cit.*, p. 292) translates *teteuitl* as *tiras sagradas.*

4. In *loc. cit.*, Garibay renders *tlacateteuhtin* as *tiras humanas* and makes it clear (Nahuatl sentence No. 4) that the term refers to the children who died. Seler (*Einige Kapitel,* p. 55) refers to them as *Menschen-Opferstreifen* (*Opferpapiere* or *Menschengestalt*). They may actually have been paper streamers surmounted by a representation of a human head, and have symbolized the children who died. See illustration (Seler: *op. cit.*, p. 60) from the Biblioteca del Palacio MS.

5. See Note 3. Sahagún, in the corresponding Spanish text, refers to "*unos papeles, llenos de gotas de ulli a los quales papeles llamauan amateteuitl.*" *Tlaulchachapatztli;* cf. *chachapana,* in Molina (*op. cit.*).

each [of the old men] a bowl of wine, or a gourd for each, or a small earthenware jar for each; quite freely and purely of their own accord they brought with them the wine, pouring it into a large earthenware vessel. And the old men sat drinking wine and refreshing themselves, not, [however,] becoming drunk.

çan in iollocopa, çan in iollotlamati, in concaoa vetli, qujoaltecatimanj apazco: auh tlaoãtoque in vevetque, texcalcevitoque, amo ivinti:

Enough of this.

ie izqujch.

For when were ended these twenty days of Izcalli, thereupon set in the five days of *nemontemi*, or *nenontemi*, which are not counted.[9] And the *nemontemi* were feared and held in awe. None commanded others, none quarreled [with others]. And if any, at this time, disputed with others, it was said they would always do thus. And he who was born at this time they named Nemo. They said: "It hath been said that [he hath] no day sign. No reward is his; he will live in misery. He will live in poverty upon the earth."

Auh in onqujz y, cempoalli Izcalli, njmã ie ic oalmotlalia in macujlilhujtl in nemõtemj, anoço nenontemj, acampouhquj: Auh in nemontemj, vel imacaxoia, mauhcaittoia, aiac teaoaia, aiac maoaia: auh in aca vncã teaoa, qujlmach cenqujcuj. Auh in aqujn vncan tlacati: qujtocaiotiaia. Nemo: qujtoaia, qujlmach atle ilhujl, atle imaceoal muchioa, qujhiiovitinemjz, vmpa onqujztinemjz in tlalticpac.

And during [the month of] Izcalli, in the first, second, and third years, nothing [in addition] was done. But on the fourth year, a great [festival] was observed. At that time died those [adorned as] Ixcoçauhqui, the impersonators of Xiuhtecutli—ceremonially bathed ones. Sometimes many died; sometimes not many.

Auh in jpan jn Izcalli: injc ce xivitl, yoan ic oxivitl, yoan iquexivitl, atle muchioai : auh quin ic nauhxivitl in moveichioa, qujniquac mjquja in Ixcoçauhque, in jxiptlaoan Xiuhtecutli: tlaaltilti, in quẽmã mjequjntin in mjquja, in quemã amo mjequjnti.

And upon the morrow, on the morning of [the feast of] Izcalli, the bathed ones entered the sand. They brought them into the sand there at Tzonmolco. All the women carried all their womanly array, and the men carried all their array (as hath been told elsewhere). And they carried for them their paper adornment; it went upon a wooden globe.

Auh in ie iuh muztla, in ie oallatvj Izcalli: in tlaaltilti, onxalaqui, qujmonxalaquja in vmpa tzonmolco: in cioa muchi qujtquj, in jxqujch incioatlatquj: yoan in oqujchtin, muchi qujtquj in jxqujch intlatlatquj (in juh omjto cecnj): auh in jmamatlatquj, muchi qujmjtqujlia: quauhtzontapaioltica ieietiuh.

And when they brought them there, thereupon they arrayed them, [so that] all were ornamented. They put upon them their paper array. And when all were prepared and arrayed even as Izcoçauhqui was arrayed, and the women adorned also in the same manner, thereupon all climbed up to [the Temple of] Tzonmolco, in rows. And when they came reaching there, they circled about the offering stone. Then once again all came down, likewise walking in rows.

Auh in oqujmonaxitiq, njman ie ic qujnchichioa, techichioalo, qujmonaaquja in jxqujch imamatlatquj. Auh in ontecencaoaloc: auh injc muchichioa, ivin muchichioa Ixcoçauhquj: auh in cioa, çan ie no ivin muchichioa: njmã ie ic tleco in tzommolco, tecpantivi: auh in vmpan vetzito: njmã ie ic qujoaliaoaloa in techcatl: njmã ic no ceppa, oaltemo, no motecpãtivitzc.

And when they came down, thereupon they took them to the tribal temple, and then took apart [the paper vestments], and put [the victims] in a house and guarded them well. And they fastened the men

Auh in otemoco njmã ie ic qujnvica in calpulco, mec qujnxixitinja, vncan mocencaltilia, vel q'npipia: in oqujchtin qujnxillãmecaiotia, in jquac maxixa qujntitilinjtivi. Auh in oacic iooalnepantla: njmã ic

9. Seler (*op. cit.*, p. 236) refers to the "*Nemontemi* (unnützen Tage) die für nichts gerechnet werden"; *i.e.*, they were dedicated to no god. One meaning of the verb *nemi*, however, is to rest.

until the rosy dawn, when dawn would break and the morning would redden—when the swallow would sing.

And when dawn broke, thereupon all bestirred themselves, and ate and drank. Thereupon the old men of the tribal temple and the singers sat in the courtyard to sing for them. And they walked carrying the small children upon their backs. And [a child who was] a little larger his uncle and aunt came grasping by the hand. There they made him dance; they went through dance movements. And when the sun hung low, after noon, then all gathered at the Tezcacoac. Here the dance and song proceeded—the songs, in all, spreading a sound as of the crashing of waves.

And then began the giving of wine. Everyone carried his wine, and brought it there. Among themselves, all took it and offered it, in earthen jars—all continually giving [it to others], giving and taking in return. Here they gave the wine to all the small children—those who were grown and those yet lying in the cradle, moistening food [in the wine] for them. Verily, everyone already mature was drunk; in truth, all showed that they had drunk wine.

None showed awe [of the wine] as it foamed; none [thought it] precious as it gleamed. It fell to the ground; the wine ran like water.[3]

And they carried their drinking vessels, called *tzicuiltecomatl*, [which had] three legs and, on four sides, had handles.

With ruddy faces, crying out, short of breath, with glazed eyes, all mingled with one another; there were disputes; all circled and milled about. Becoming more intense, all crowded and pressed together, elbowing each other. All took one another by the hands; they were bemused. Embracing one another firmly, [thus] all entered their homes.

Thus one said: "The wine feast hath verily been observed; for the children have drunk wine."

And thus ended and concluded Izcalli. Then came to reign the Nemontemi—five days which had no day-names, which were no longer counted, which were not reckoned in the [day] count. Greatly were they feared and held in awe.

For they were ill-omened and of no use. Nothing was done [during those days]. They were ill-fated, of ill-fortune. For in them was no reward or merit—

queniman tlatviz, in quenman tlatlavilotleoaz, in quenmā tlatoz cujcujtzcatl. 796 852

Auh in otlatvic, njmā ie ic tlatlacivi, tlatlaqualo, aatlioa: njmā ie ic motlalia in vevetque calpoleque, cujcanjme, in jtoalco in qujncujcatiaia, vncā qujnmamatinemj in pipiltotonti: auh in ie achi qualton imatitech cantinemj in jtla, yoān iavi, vncan qujtotia, tlaiiauhtinemj: auh in ie achi tlaca in vmmopilo tonatiuh, vncan oalcenqujxoa in tezcacoac: vncā mocenmana in netotilizti, in cujqujztli, cepā caoantimomana, xxxamacatimanj in cujcatl: [535] [533]

Auh vncā peoa in nemaco, in temaco vctli, muchi tlacatl yioc vmpa qujtquj, vmpa qujvica, tetlan tlaano, apiloltica, vncan netech nemaco nepanotl nemamaco, necuecuepililo, necuecuepcaiotililo, vncan qujntlaoātia in jxqujchtin pipiltotonti in ie achi qualtoton, yoan in oc coçolco onoque, çan qujntlapaloltiaia, vel muchi tlacatl ivinti in ie veveitlaca, vel neixmanalo in tlaoano: 273 796 852

amo nemauhtilo, iuhqujn tlapopoçoca, amo tlaçotli iuhqujn tlapepetlaca, tlalpā aci, iuhqujn atl nemja vctli,

yoan intlaoancax qujtquja, itoca tzicujltecomatl: [415]
ei icxi, nauhcampa nacace,

iuhqujn tlaichichiliui, iuhqujn tlaçomoca, iuhqujn tlacica, iuhqujn tlaixmetzivi, tlaixnelivi, neixnanamjco, tlaixmalacachivi, tlaixmoiaoa, iuhqujn nexoxocolo, nepopotzolo nequequeçalo, netotopeoalo nematitech neaano, neaanalo, neçecenquetzalo, nececenmacho, nequechnaoaloiuh in cacalacoa techachan:

ic mjtoa ca nel ilhujo in vctli, ca pillaoano.

Auh injc ontzonquiça, injc ontlamj Izcalli: njmā oalmotlalia, oalmotema in Nemontemj: macujlilhujtl in aoctle itoca tonalli, in aocmo vmpouhquj cenca imacazoia, cenca mauhcaittoia: 777 796 805

ichica ca çan nēquizquj, vncā nenenquiztilo, atle vnquizoa, nenencolo, nenenencolo: ichica ca atle vncan ca ilhujlli, mācecalli, can vncan icnoiotl, neto-

3. Cf. Anderson and Dibble, *op. cit.*, p. 24.

only misery, poverty, vanity, misfortune, and a life of woe.

And if one were born at that time he was looked upon with fear; he was shunned. And if he were a man, they named him Nemon, Nentlacatl, Nenquizqui. Nowhere was he counted; he was not a man. And if it were a woman, [they named her] Nenciuatl.

And when [these days came], nothing was done; the palaces and courts were empty; no suits were judged. All stayed at home. None swept with brooms; they only fanned [the dust] with a fan, or a turkey quill, or with the wing of a bird; or they beat and cleaned with a cloak.

And no one might then quarrel; [for] this was strongly forbidden to people; it was severely forbidden to them. They were charged that none might wrangle. Neither might one sleep during the day. [If so,] it was said: "[So] shalt thou always."

Nor should anyone fall, or trip, or stumble. All walked softly. And to one who stumbled, they said: "Thou hast the Nemontemi; so shalt thou be. Be thou careful."

And whosoever then took sick and was ill, [of him] everyone said: "He hath sickened. Never more will he rise; no more may he have hope. That he will recover there is no hope." No longer had they hope for him.

And if one yet escaped [death], neither would any pay heed to him nor speak to him. It was said: "For it is only that he by whose grace we live hath acted and determined of his own will."

None, therefore, were comforted nor moved. His kin forgot him and laid him on the ground. No more might he be able to leave, to some degree get up [again], and take nourishment. For the setting in of the Nemontemi was terrifying.

For he had no day sign; he had no name; wherefore no one might, in truth, practice medicine and heal one, nor read the meaning of the days. For verily the days were not numbered; they had no count in all these four days.

linjlizcli, nenquizcaiotl, nenquiçaliztli, ẽoneoatinemjliztli.

Auh in aquin vncan tlacatia, cenca tlamauhcaittililoia, tlatẽmachililoia: auh intla oquichtli quitocaiotiaia Nemõ, nentlacatl, nenquizquj, acan ompouhquj acã, ompovi nenoquich. Auh intla cioatl: Nenciouatl.

Auh in jquac y, atle aioaia, çan cactimãca in tecpan inteccali, amo tecutlatoloia, çan calonooaia; aiac tlachpanaia, ochpaoaztica: çan tlaiecapeviloia, ecaceoaztica, anoço totolmamaztica, totolaavitztica, anoço tlavivitequja, tlapopovaia tilmatica:

yoan aiac vel vncan maoaia, cenca tetlacaoaltiloia, cẽca tetlaquauhnaoatiloia, tetepitznaoatiloia, tecocoltiloia injc aiac maoaz: ano ac cemjlhujcochia: vncan teilhujloia. Centicujz:

ano ac vel motlavitequja, moticujnjaia, motepotlamjaia; nematca, nenemoaia: auh in aquin motepotlamjaia: qujlhujaia. Otimonemovi, ocenticcujc, ma ximjmati.

Auh in aquin ipan y, cocoliztli qujcuja mococoaia: muchi tlacatl qujtoaia, Concocolizcuj, aocmo quiçaz. aocmo motemachiz, in aço patiz, aocmo teumeiolloti, aocmo itech ca netemachilli:

auh intla aca oc maquiça, aoc ac itlamatian aoc ac itlatoaian: mjtoa. Ca ça oicnotlama, in jpalnemoanj, ça oquimonomavili, oquimoioculili:

aocmo iuh catca teiollo, ca oica netlapaloloc, neellaquaoaloc, oquixcauhque injoziolque, ca oiquitecaque: aocmo iuhcan quixooaiã inon oquẽteltzin, meoatiquetz, inon oihiio quicuje, ca temauhti in jpan opeuh ilhujtl Nemõtemj:

ca atle itonal, ca atle itoca: ipampa aiac vel vncã ticitoca, tepatia, tetlapovia: ca nel amo vmpouhquj, atle ipocallo in jxquilhujtl navilhujtl.

4. The Tovar Calendar (Kubler and Gibson, op. cit., p. 36) adds that people did not gather at the temple, and that the priests performed no sacrifices nor other customary acts.

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

Eighteenth Chapter, in which it is told how they chose those who would govern.

The ruler was thus given office and chosen. The lords assembled and deliberated as to whom they would set in office and choose to be ruler. In the same manner assembled the old men and the seasoned warriors, brave warriors, men [at arms], and the leaders of the youths; lords; and keepers of the gods; fire priests—the long-haired ones.[1] All were gathered there at the great palace, the residence of the ruler, in order to consult and choose him who was to be ruler. They cast votes for all the princes who were sons of lords; men [at arms]; brave warriors, experienced in war, who shrank not from the enemy;[2] who knew not wine—who were not drunkards, who became not stupefied;[3] the prudent, able, wise; of sound and righteous rearing and upbringing; who spoke well and were obedient, benevolent, discreet, and intelligent.

And when were settled the deliberations and choosing, they were as one [in their] accord. When a certain prince was chosen and given the charge of being ruler, then also were raised to their office and chosen those who were to help him, the [four] princes who would be by his side; who would be his lords. They were invested with, and given, the titles Tlacochcalcatl, Uitznauatlailotlac, Pochtecatlailotlac, and Ticociauacatl.

When this was done, when the choosing was settled, then was determined on what good day sign would be installed those who had been elected—the ruler and the lords. Then the command was given when there would be a meeting, and all the noblemen were commanded then to come to assemble in the courtyard of the Temple of Uitzilopochtli.

Injc caxtolli omej capitulo: ipan mjtoa, in quenjn qujnpepenaia, in aqujque tlatocatizque. 643

In tlatoanj, injc ixquetzaloia, inic pepenaloia, mocentlaliaia, mononotzaia, in tecutlatoque, injc quixquetzaia, injc quipepenaia, in aquin tlatoanj iez çan no iuhquj mocentlaliaia in achcacauhti ioan tequjoaque, tiacahoan, oquichtin, ioan tiachcauh tlatoque, ioã teupixque tlenamacaque, papaoaque, ixquichtin mocentlaliaia in vncan vei tecpan tlatocan, injc mononotzaia, injc quipepenaia in ac iehoatl tlatocatiz, quintenoaia in jxquichtin tlaçopipilti, in tlatoque impilhoan, in oquichti, in tiacaoan in iaxmatinj, in amo quitlaçotla in jntzontecõ, in jmelchi-quiuh, in amo quixímati in vctli, in amo tlaoanaxin amo quimotequitia mjxitl, tlapatl, in mjmatinj, in mozcalianj, in tlamatinj, in qualli ieetli inezcaliliz, inneoapaoaliz, in vellatoa, in vellacaquj, in tetlaçotlanj, in jxe in iollo. [577]

Auh in jcoac in omocencauh nenonotzaliztli, tlapepenaliztli, in ocentet tlatolli, in ac iehoatl tlaçopilli in oanoc, in oixquetzaloc in tlatoanj iez: njman no iquac ixquetzalo, pepenalo in quipaleuizque, in jtlan iezque in tlaçopipilti, in jtecutlatocahoan iezque: motecutlalia, motocamaca tlacochcalcatl, vitznaoatlailotlac pochtecatlailotlac, ticociaoacatl: 643 644

in ie iuhquj in omocencauh tlapepenaliztli, njman nenonotzalo, tlein qualli cemjlhujtonalli in jpan tlalilozque, in opepenaloque: in tlatoanj ioan in tecutlatoque, ic tenaoatilo in jquin cenquixooaz: ioan naoatilo in jxquichtin pipilti, injc cenquiçaqujuj in jitoalco vitzilopuchtli: [777]

1. Cf. corresponding Spanish text: *"juntauanse los ancianos que llamauan Tevtlatoque: y tambien los viejos del pueblo, que llamauan achcacauhti: y tambien los capitanes soldados viejos de la guerra, que llamauan tiacapanque: y otros capitanes que eran principales, en las cosas de la guerra: y tambien los sacerdotes, que llamauan Tlenamacaque, o papaoaque."*

Papaoque: cf. Anderson and Dibble, *op. cit.*, III, Appendix, cap. ii. In Bernardino de Sahagún: *Histoire générale des choses de la Nouvelle-Espagne* (D. Jourdanet and Rémi Siméon, trs.; Paris: G. Masson, 1880), p. 533, n. 2, the term is thus explained: *"'Ceux qui ont les cheveux tombant en touffe sur les oreilles'; singulier papaoa, formé du substantif papatli, chevelure longue et en désordre."*

2. Cf. Anderson and Dibble, *op. cit.*, II, p. 114.

3. *Mjxiti, dapat*: see Chap. 17, n. 10, *supra*.

643 that the ruler and the lords ate; only once a day did
644 they eat.
783 And at night, when midnight arrived, the ruler
785 and the lords arose, covered with the fasting capes. And they took up their incense ladles and cotton bags filled with incense, and maguey spines; and they were shod in their foam sandals. And these keepers of the gods, the long-haired ones, took them in their midst—they took them above, to [the Temple of] Uitzilopochtli, to offer blood at midnight. And they offered incense; there they cast incense before [the image of] Uitzilopochtli.

In the same manner they came down. They went in order. The keepers of the gods, the long-haired ones, took them in their midst, with their faces veiled in fasting capes designed with bones. When they had descended, then they went to bathe—the ruler and the lords. Thus did they do penance at night.

For four days they fasted, with faces veiled in fasting capes. And for as many days, at noon, they offered incense before [the image of] Uitzilopochtli. Likewise, for as many nights, at midnight, they offered incense and made blood offerings before [the image of] Uitzilopochtli, and they bathed themselves.

Auh iioaltica, in jcoac ioalnepantla oaçic, meoa in tlatoanj, ioan in tecutlatoque, ic ommotlapachoa in neçaoalquachtli: ioan concuj in jntlema ioan icpaxiquipilli in vncan temj copalli, ioan vitztli, ioan conmocactia in jmpoçolcac: auh in iehoantin tẽpixque papaoaque, quintlacoaantiuj, in qujujca, icpac vitzilopuchtli, injc ommjço ioualnepantla, ioan ontlenamaca oncopaltema, in jxpan vitzilopuchtli.

çan no iuj oaltemo tecpantiujtze, quintlacoaana in teupixque papaoaque, ic ixtlapachiuhtiuj in neçaoalquachtli omjcallo, in ooaltemoçue, njman ic huj in maltizque, in tlatoanj, ioã tecutlatoque, injc iooaltica tlamaceoaia,

naujlhujtl in moçaoaia ic ixquimjliuhticatca in neçaoalquachtli, auh izqujlhujtl in nepãtla tonatiuh, in ontlenamacaia ixpan vitzilopuchtli: ça no izqujioal, in ioalnepantla tlenamacaia, ioan onmjçoa in jxpan vitzilopuchtli, ioan maltiaia.

THIRD PARAGRAPH, in which it is related how they ended the penance, and took the ruler to the courtyard of the palace; and the others they took to their homes.

And after this, when the four days and four nights were ended during which the ruler and lords had fasted and done penance—at that time the ruler came forth, that they might escort him there to the great palace, the ruler's residence. And also at that time the lords entered their homes.

[771] And when this had come to pass, then the ruler chose a propitious day on which the ruler's feast might be observed. He commanded all the majordomos to accord others and give them all capes, and costly devices, and shields.

INJC EY PARRAPHO: ipan mjtoa, in quenjn qujtzonquixtiaia tlamaçeoaliztli, ioan qujujcaia in tlatoanj, in tecpan itoalco: ioã in oc cequjntin qujnujcaia in jnchan.

Auh in ie iuhquj in otzonquiz naujlhujtl, ioan nauhioal, in oonmoçauh, in ontlamaçeuh tlatoanj, ioan tecutlatoque, quinjcoac qujça in tlatoanj, injc concaoa in vmpa vei tecpan tlatocan. Auh in tecutlatoque, qujn no icoac calaquj in jnchan.

Auh in ie iuhquj: njman ic qujpepena in tlatoanj, in qualli tonalli, in jpan motlatocapacaz, quinnaoatia, in jxqujchtin calpixque, in jxquich tilmatli, ioan tlaçotlanquj tlaujztli, ioan chimalli, in qujtetlauhtiz, in qujtemacaz.

643 FOURTH PARAGRAPH, in which it is told how
527 the ruler made summons to a feast.
648 Then he bade to a feast those from every city. He asked to the banquet the ruler of Michoacan, and the ruler of Cuextlan, and the ruler of Metztitlan, and the lords of the Totonac country, and the lords of Tlaxcala, and the ruler of Cholula, and the lords

INJC NAUJ PARRAPHO, vncan mjtoa, in quenjn qujchioaia tecoanotzaliztli, in iehoatl tlatoanj.

Niman ic tecuanotza, in noujian altepetl ipan, qujcoanotza in mjchoacan tlatoanj, ioan cuextlan tlatoanj, ioan metztitlan tlatoanj, ioan totonacapan tlatoque, ioan tlaxcallan tlatoque, ioan cholollan tlatoanj, ioan uexotzinco tlatoque, ioan tenjtla tla-

APPENDIX OF THE FOURTH BOOK, IN THE SPANISH VERNACULAR, WHICH IS JUSTIFICATION IN DEFENSE OF THE TRUTH CONTAINED HEREIN.

APENDIZ DEL QUARTO LIBRO EN ROMÃCE Y ES VNA APPOLOGIA EN DEFENSION DA LA VERDAD QUE EN EL SE CONTIENE.

805 Because some have been deceived, and the delusion even today endureth, concerning certain [systems of] counting which these natives used in days of old, I consider it helpful to place here an explanation of three kinds of counting [systems] which they used and in some places still use.

The first count is the division of the year into its months. The fact is that they divided the year into eighteen parts, and to each part they gave twenty days. These may be called months. Thus their year had eighteen months, which comprised three hundred and sixty days. The five left over to make a full year are not counted: rather, they called them idle and unlucky days, because to no god were they dedicated. The purpose for which they established this division was that they dedicated each month or [period of] twenty days to a god, and during each they held celebrations and made sacrifices; except that in two of the months they celebrated the feasts of four gods, [in each] assigning ten days to one and another ten to the other. And so, although there were eighteen months, the feasts celebrated in them were twenty. This count is called a calendar in which all the days of the year are dedicated to the gods except the five which, as is told, they considered idle and of evil fortune. This count, which is the calendar these natives had had from time immemorial, has nothing to do with the other two counts which will now be described.

805 212 The second count which these natives used is called the year-count, because [by it] they counted a certain number of years in the following way. They had four characters placed in four positions with respect to a circle. One of these characters they called Ce acatl, meaning One Reed. This character was represented as a green reed, and, with reference to the circle, was to the east. The second character they called Ce tecpatl, meaning One Flint Knife. [It was] made in the manner of a lance head, half of it blood-stained. This was placed to the north with

Porque algunos se an engañado, y aun todavia dura el engaño, cerca de ciertas cuentas, que estos naturales vsauan antiguamente: tengo por cosa prouechosa poner aquj, la declaracion de tres maneras de cuentas, que vsauan, y avn en algunas partes las vsan.

Es la primera cuenta, la divisíon del año por sus meses. Es el caso que ellos repartian el año, en dezíocho partes, y a cada parte, le dauan veinte dias; estos se pueden llamar meses: de manera, que su año tenja dezíocho meses: los quales contienen trezientos y setenta [*sic*] dias, y los cinco que sobran, para ser año cumplido, no entran en cuenta, sino llamauanles dias baldíos, y aziagos, porque a njngun dios eran dedicados. El fin a que enderecauan [*sic*] esta diujsion es, que cada mes o cada veinte dias, los dedicauan a un dios, y en ellos le hazian fiestas, y sacrificios, excepto que en dos meses hazian fiesta a quatro dioses, dedicando diez dias a al vno, y otros diez al otro. Y assi con ser los meses dezíocho, las fiestas que celebrauan en ellos eran veinte. Esta cuenta, se llama calendario, donde todos los dias del año, se dedican a los dioses, excepto los cinco que como esta dicho los tenjan baldíos y aziagos. Esta cuenta, que es el calendario que estos naturales tenjan de tiempo sin memoria, no tíene que hazer, con las otras dos cuentas, que luego se dirá.

La segunda cuenta que estos naturales vsauan, se llama cuenta de los años, porque contauan cierto numero de años, por la forma que se sigue: tenjan quatro caracteres, puestos en quatro partes en respecto de vn circulo redondo. A al vno destos caracteres llamauã, Ce acatl, que quiere dezir, vna caña: este caracter, era como vna caña verde pintada, y en respecto del circulo, estaua hazia al oriente. Al segundo caracter, llamauan ce tecpatl, que quiere dezir vn pedernal: hecho a manera de hierro de lança tiñjdo la mjtad del con sangre: este estaua puesto

843 752 And when the swelling appeared, upon his back was as it were a small, blue bump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh injc nezi aiomama, yeujtlapan ca, inhoquin poxotzotli, inihoquin tezotic: anoço cuetzpalicivintli. Injc nezi cuetzpalicivi pitzotli: ezcoiona in choca, yoan yquezilco, yciacac motlatlalia nacazotzotzi, oiolotzotzi, melacazotzotzi. Auh injc peti: quiznozola, quiquiquiztia in nacazotzotzi.

843 821 And as for the pregnant woman: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or else will be hare-lipped!"

Ioan in ezetli: in jquac aiemo vel tlacatl motlalia in jconcuh, quiztlacaoaltizia, in jquac calmomana metztli: injc amo conacopaitzinque, quimjlhujaia: macamo xiccoijtacan in metztli, mimjquija, anoço tenquiviz in amoconeuh.

825 777 Twentieth Chapter, which telleth of the monkey's hand.

Injc cempoalli espitulo, ytechpa tlatoa: in oçomatli ymacpal.

441 The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they sold was bought. It was stated: "That which bringeth this about is the monkey's hand" — so foolish were they.

In oçomatli imacpal: in puchteca omca quitemoaia, quimopialtizia: in jquac in campa tiamjquia, in tlanamacaia: vncan quitecaia, quilmach ic iciuhca aquj, iciuhca mochi coalo in tlein quinamaca: quj! ichoatl iuh quichioa in oçomatli yma: ynjc mochapoloa.

777 264 824 Also of the sellers of mantles — when nowhere was disposed of that which they sold, when no one bought either mantles, or shifts or skirts — it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their mantles] eat chilis.

No ichoantin in tilmatenamacaque: in jquac acan aquj in quinamaca, in aiac quicoa: in aço tilmatli, in anoço cueitl, anoço vipalli, quilmach: quichilquaqualtia, injc aquj. Auh injc quichioaia: in jquac calvia inchan, quitoaia: acan oac in totiamjc: ma xoconchilquaqualtican: njman ic ijtic contema, aço vme, anoço Ey in chilli: quilmach ic aquja, injc iuh quichioaia in, ic quitoa: quichilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

Injc cempoalli ome espitulo, itechpa tlatoa in tezolotl, yoan comalli.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his home, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

In jquac aquja patoaia, in jchan, in jtezolouh, ioan in jcomal, ioan in jmetl: iztlapach quimanaia: auh in tezolotl cana xomolco quipiloaia: quilmach: ic amo quitlamiaque in chane, çan ic tlatlaniz.

22. Corresponding Spanish text: *"otra enfermedad, que llaman cuentzpalicivintli, o cave helmollica en las ingles."* Note also *Codex Ríos* (*El manuscrito mexicano Vaticano 3738 donde el Codex Ríos* [Rome: Bibliotheca Domus, 1988]. p. 54).

23. The corresponding Spanish text refers to *patole*, which is an error.